RELIGIOUS. AMERICAN TRACT SOCIETY For the S. C. Harald . CIRCULAR.

Committee of the American Tract Society Saviour. have been led seriously to inquire what course they ought to pursue. Shall their efforts be relaxed, and the bread of life be withheld from perishing millions? The Board of Commissioners for Foreign Mislanguage of God is, 'Go forward; Christ has sions at their late aniversary, in the spirit died, and aruined world is pleading."

THE POREIGN PIELD.

missionary societies, exclusive of Moravian the Gospel." Brethren, sie hundred and eighty three missiparies and assistants, fieve hundred and fourteen of whom have been sent out from the U. States, seventeen, being printers: the remainder are native teachers, & printers. Nineteen printing establishments, four stero. type foundries, and forty presses are connected with these missions. Four hundred and forty-six Tracts and thirty-five volumes are issued in common with the American Tract Society, of are approved by the publishing committee. The society and the various intitutions aided, publish Tracts in illegible; they may be handed down from fifty six different languages embracing a very large part of the earth's population.

The Nations wait for God's Law.

In a letter from Madras, dated Oct. 26, 1836, Rev. Messrs. Winslow and Scudder

"One of the grand reasons why a missionary station has been commenced at Madras, is that the American Bible and Tract Societies may have the opportunity of distributing their productions to the milions to whom it opens the way of access.-This, it appears, is the only hope legitimateir to be entertained of vast numbers that they canrescued from the wrath to come. To preach the Gospel (with the living voice) even to those speaking the Tamul language. a thousand men are needed. But where are they to be found? We would again repent, that, to a great extent, the olny hope, humanly speaking, which can be entertained of the salvation of the present generation, is in what the American Bible & Tract So. cieties may do for them.

Our wants are the wants of as large a population as that of the United States of America; 8,000,000 speaking the Tamul, and 8,000,000 speaking the Teloogoo lansufficient to supply us with from 50,000 to 100,000 copies of The Blind Way, which his arduous labors for the salvation of sin- er relatives were partakers. is a very popular Tract. We have heard ners, and for the promotion of morality and but of one instance of its being torn up.-The most influential man who ever joined the diffusing the Gospel leavan through a comchurch in Coylon, declared that this Tract manity; the light of religion manifested in was the great means of shaking his fath in the lives of its professors; the children of heathenism. We think that 100,000 copies Gol becoming the salt of the earth ;-an of the Blind Way, nearly bound in paper organization necessary, in its essential feacovers, could not cost less than 5,000 Span- tures, to the prosperity of any church. ish dollars. Perhaps you think 100,000 Look at the history of Tract Visitation for copies is a large edition. But when we one year in a single city; 958 visiters, prayconsider that half this number might profit. erfully, pursuing their humble and self-dea bly be distributed in Madras and its vicin. nying labors, presented nearly half a million during his long sickness, to the judgment the misplaced remonstrances of relatives. ity, and when we recollect that one of us of True's among the accessible families, ac. of all persons who heard his conversation. letely distributed 80,000 Tracts in the course companied, as providence seemed to open His sinfulness was a great trial to him. of six weeks, in a small but distant portion the way, with all such means as could be He often said to me—"Oh! I shall fail of pany and places he confessed the Lord Jeses he country, we think that the demands of properly employed for the salvation of in- heaven at last. I can't go there! Why?

for the Scriptures had increassed the past dren were brought into Sabbath-schools; year, and will continue to increase every sue. 127 induced to join Bible classes; 1, seeding year. Twelve months ago it was 116 persons were persuaded to attend plied, with groans and crying, Oh! I can't prayed to God for what he needed; that he a question whether the presses at Manepy church; and 1,779 signed the temperance would not supply the demand for such pledge. No less than 1,708 prayer meet. God, and want to be where he is. Oh! I ing with sin; and that, with all his weakbooks; but the eall became louder in proportion to our means for answering it .-Large numbers of Tracts have been printed; but they have been scattered through benefit, and to implore the outpouring of his holy day—his ordinances—his people the land almost as fast as they issued from God's Spirit upon the Tract districts and —Oh! I want to be in their company for the press. All that remain on hand might upon the world; and to crown all, three ever." And the main thing he wanted me ing to walk in the comman to urge in prayer for him was, that he might es of the Lord blameless. time. There is not in the mission any thing as hopefully converted to God. In what be holy, and be like God. "I want to be, tike a present supply of the word of life, or church of Christ is not a land of laborers sad he," and to do whatever he requires of of parts of it; nor is there like to be a supply needed to accomplish such works as these? for some time to come. Many of the readers in the schools are asking for the Gospels, and ask in vain. There is room for the Aarons and the Hirs to sustain the hands American Bible and Tract Societies to evert of their pastors? Could this system prevail their benevolence."

From Burmah the intelligence is truly gladdening. The solicitude for books de-scribed by Mr Judson, six years ago, is ready prepared. Why will not christians nadhninished. One individual offered 20 disperse them, accompanied with a kind rupees to the man who should bring him warning to families where the Lord Jesus the book which taught the christian religion. Christ is unhonored or unknown? If the After visiting Rangoon in vain, in the hope church sleep, by whom shall the world be to obtain one, he providentially met with a awakened? Missionary who furnished him with some of the Tracte. On receiving them he fell on involved in the prosperity of the American his knees with the greatest reverence and gratitude. He had for years been burdened from the responsibility? or shall we sustain struction. He now received the truths dis- bors, and our benefactions? How much closed to him, and promissed to visit the we are called individually to contribute, each teachers in Ragoon at an early period .-Bands of distributers are still travelling Committee believe that less than THIRTY- creased by association with company of his to drink dimension that he might get their through the country scattering the good FIVE THOUSAND DOLLARS will be inadequate seed of the kingdom.

state that the harvest there among 6,000, equal amount is necessary to promote of sovereign mercy. In the mean while one of souls is ripe to be gathered. The people receive the books with unfeigned other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the Society in our own and he had the inexpressible advantage of other claims upon the society of t people receive the books with unfeigned other claims upon the Society in our own and he had the inexpressible advantage of oystermen that sailed out of yonder har-

Tract, in three parts, approved by the Ameri. can Tract Society.

Constantinople,-from Russia,-from Sweden,--from Germany,-from France,from South Africa, and from the Aborigines of America there comes a cry, deep and piercing-Forget us not; impart to us the In view of the present pecuniary embar- knowledge which alone can make us wise for passmen's in the country, the Executive eternity—the knowledge of your God & your

In view of these and similar facts, the Committee cannot but cordially approve the resolution adopted by the American of which all our Foreign Societies concur, that "there can be no reasonable doubt that the press was providentially given to man-In heather compries, great facilities now kind in these latter days with special refer. principle. exist for propagating the Gospel by the ence to the employment of its great powers press. There are supported by our foreign in assisting to propagate the knowledge of

VOLUME CIRCULATION.

Through this Society a channel is open. d by which the best christian writers of present and past ages are made to concenrate their moral and intellectual energies in proclaiming the Gospel by the press, not only in the form of the small Tract, but also in the standard volume and the family library. These books are received without the prejudice which often resists the smaller Tract or the living preacher. They may be read again and again without becoming generation to generation, hallowed by the most sacred associations, and sanctified in being used by the Haly Ghost in the conversion of the souls of parents and children and made as dear to the survivors as the memory of the departed. Two hundred and thirty thousand volumes were circulated the last year among the learned and the unlearned-read by all-the deaf and the blind-by land and by sea-in the light of the day and the darkness of midnight. In this department of the Society's operations, will not the christian community exert their strength, until every family in evrey section a neighborhood in this widespread and wide spreading nation,-until every steum-boat, and canal-boat, and ship on our waters is supplied? Warned by innumerable ruins on the field of history shall we not seek by the circulation of these works, to shun the fate of those countries where conscience is extinguished? Shall not patriotisn and christianity move onward arm in arm in this labor?

MORAL POWER OF TRACT VISITATION.

Much has been said and written upon this subject, vet there is reason to fear its importance is little appreciated. What is evaugelical piety; an instrumentality for the people warrent us to go thus far."

dividuals. In connection with this labor of love, the visiters were the honored instru. dividuals. In connection with this labor of On! I, am so vile, so wicked, and unclean ashamed of Christ. On this subject he had pressing. A letter from the Mission, bearments of distributing to the destitute 1,159 that such a vile creature as I am will not ushamed to have it known that he put his be admitted there. Well, there is but one trust in God for protection, guidance, and ings, in which were gathered inulitudes who can't endure the thought of being separated ness and imperfectious, he laboured to have trouble and sorrow in general? or shall I neglect the stated means of grace, were held from my God-the ever blessed God- a conscience void of offence towards God come to the point at once, and ask you what held, with a special view to their spiritual whom my soul loves. I love his wordbenefit, and to implore the outpouring of his holy day-his ordinances-his people So every body understood him to be, He Where is the soil so well cultivated as not to require hem? Are not Tract visiters the through all our churches, Zion would soon appear in new beauty. Tracts calculated

Such is the mighty efficiency for good Tract Society. Brethren, shall we shrink with sin; his mind seemed prepared for in- the cause with our prayers, our personal laone, in the sight of God, must judge. The Committee believe that less than ThirtyFive thousand declare to meet the demand the current year from foreign lauds; and that not far from an equal amount is necessary to promote

The sight of God, must judge. The ling, which habit and danger were both inly refused to bribe the poor gnorant men to drink d imnation that he might get their oysters. He would not carry the drink in his vessel. Here the conflict began and considers of the Catholic long-suff-ring, and preserved him as a vessel of sovereign mercy. In the mean while of sovereign mercy. In the mean while of sovereign mercy is necessary to promote the transfer of the conflict. His partners blamed the regulation as to make it here he relatives blazed him as a first the afficilion as to make it here he relatives blazed him as a first the afficilion as to make it here he relatives blazed him as a first the afficilion as to make it here he relatives blazed him as a first the afficilion as to make it here he relatives blazed him as a first that you are but that you are but dust. He can speak the minutes of the Catholic long and his servent will be healed; or he word and his servent will be healed; or he word and his servent will be not a Recent communications from Russia foreign lauds; and that not far from an long-suffering, and preserved him as a vessel raged. He put all at stake. He stand

Will not 200 individuals who are able poured out many fervent prayers for their ber and drunken, were against him. Some even now thy Father comforteth, thee: I ber and drunken, were against him. Some even now thy Father comforteth, thee: I still lock to the American churches through and willing, constitute themselves Life Discussions of laughed or sneered at his folly. The prothis Society, for help, and several applications are before the Committee which each? Will not 500 individuals become the Committee which one for the Society by a donation of \$50 recovering and saving a multitude of them. They presents may be a means of bring forth the "peaceable fruits of righteons dicted every thing bad. They drew away ing forth the "peaceable fruits of righteons are before the Committee which are before the Committee which are before the Committee which the "peaceable fruits of righteons are before the Committee which are before the Committee which are before the Committee which the "peaceable fruits of righteons are before the Committee which are before the Committee which are before the Committee which the "peaceable fruits of righteons are before the Committee which are be could not be met from the \$35,000 Life Members by p do atien of \$20 each? of heart from God, and the divine forbear- the oysterboats from him, when on the news. appropriated the last year. From China- Will not churches constitute their pastors ance, the eye of the Lord followed him. ground. Setting sail for home themselves. from Singapore and the Indian Archipelago, or others Life Directors or Members ? Will And at length the day of his redemption ar- they left him without a prospect of a cargo. -from Siam,-from the Shans,-from not ladies exert themselves as in former rived. For which purpose the Lord led They reported him helpless and ruined. Burmah, -from the Northern India, -from years? Will not pastors of churches pre- him into the Sailor's Chapel. There grace Tey drove him to sea; wrecked and found-Orissa,—from Telingas,—from Ceylon, & sent the cause at an early day and take col. appeared, and the Holy Spirit opened his ered him, till they were out their sories, and your tears. If this be your day's sorrow, the millions of the Turnal population on the lections? Will not friends of the cause heart to receive the words of cternal life— we ceased to regard them. But there, you need nothing in addition to it. To live the millions of the Thirm paperation of the cause individually contribute what they can, how one continent,—from the Mahrattas,—from the Mahrattas,—from the Mahrattas,—from Syria,—from Syria,—from Syria,—from Syria,—from Greece,—from Societies return to their first love, and extend a helping hand?—In short will not the for binsent Act it respect to regard them. But There, in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wear a sad and the bumble sinner returned rejoicing in fear of temporal trouble is to wea ia,—from Smyrna,—from Greece,—from Sciences return to their first love, and extend a helping hand?—In short, will not the people of God throughout the land unite to the land unite to the land unite with one heart in siding the Societies return to their first love, and extend came to tell me what the Lord had done without a cargo on board) with a superior people of God throughout the land unite to the land unite spread the Gespel over all the earth?

the American Tract Society.

JAMES MILNOR, Chairman, WILLIAM A. HALLOCK, Cor. Sec. O. EASTMAN, Vis. & Fin. Sec. New- York, October 5, 1837.

From the Sailors Magazine. THE CHRISTIAN' SAILOR'S DEATH. The following letter has been very obligngly furnished for publication by the Rev. Henry Chase, of the Mariners, Church, in New-York, so whom it was addressed by the Rev. Mr. Dodd, f East-Haven, Con. It is a valuable document, exhibiting, as it does, an example of the power of religious

East Heaven, July 5, 1837.

Rev. and Dear Sir, You have some remembrance of Capt. James Farren, master of the schooner Delaware, of the port of New-Haven. There is a sketch of some of his voyages, and of some peculiar acts of Divine Providence repecting him in the Sailor's Magazine for

On his death-bed Capt. Farren requested me to inform you of his sickness and death; that, if you thought proper, you might communicate the intelligence to serious sailors whom he frequently met at your chapel. I give you this short sketch of his life, and Lord Jesus Christ, to whom he committed ever been conducted in this harbour there then some extracts from a sermon which I delivered the next Lord's day after his

Capt. Farren was born in this town on the east side of New-Haven harbour. He was the oldest of ten children-two of which died young-and of the remaining eight, all, except one, were professors of religion before the death of their mother, who dedicated them, with herself, to the Lord in baptism, when she entered covenant with the church; and in the midst of great difficulties, and counteracting circumstances, she endeavored to bring them up in the nurture and admonition of the Lord.

In the former part of his life Capt. Parren was a careless profane sinner, and was sinking, with others, as he often told me, in the pit of intemperance; at which he finally became alarmed, changed his course, and ardently engaged in the temperance reforwinter-bound in New-York, with some ethers, frum our ports they attended the ministration of the gospel at your chapel, and three from this town returned apparently new creatures, and were received to the communion of our church. This was in gauges, to all of whom we may have access. Tract Visitation? It is the humble, pray- the year 1831, about the tine of the begin-The first grant we will beg of you, is a sum erful, systematic efforts of the disciples of ming of the revival in our congregational, Tract Visitation? It is the humble, pray. the year 1831, about the tine of the begin-Christ to aid the minister of the Gospel in | n which the wife of Capt. Barren and oth-

this event. I saw evidence of the fact that he was a new creature; and evidence of this Lord's day, and of trading in the bodies soon appeared to the satisfaction of others. and souls of the poor ignorant cystermen, on the 28th of Aug. 1831, himself and by dealing out to them distilled poison. wife, and other persons, in number 41, were were a great grief to him. And he stood received to the communion of the church. firm and bore testimony against these prac-And, I think, that none of that number tices, even when censured by partners, rihave given more satisfactory evidence diculed by others who had no conscience of the sincerity of their profession. This about the Lord's day, or of destroying their evidence also becams brighter and stronger -and God is so noly, and heaven so pure, no delicacy, no reserve. He was not other place to go to, and what will you do every thing in all his pursuits voyages, laif you go there ? In agony he promptly re- bours, and danger; and that he constantly go to hell, my God is not there. I love my was afraid of breaking God's law or triff-

Sometimes, said he, I am distressed for my children; but I give them all up, and commit them, with their mother, into the hands of Christ. This was the general frame of his mind during his long sickness. It was also with him a matter of great satisfaction, that he had done something, thought at considerable hazard, in the cause of temperance; and in which the Lord had manifestly supported and succeeded hior. I now sdd some extracts from the sermon mentioned above, respecting his con-

version and the traits of character that ap-

peared to advantage after his conversion. This departed friend had spent the

with one heart in aiding the Society to not but discern some marks of grace, some brought the richest cargo that ever enered are sorrowing for the punishment of sin only, our holy religion both at home and abroad. evidence that he was now a man born of the this market, though the other vessels had it will be a mercy if that be followed by sor- Southern Churchman.

In behalf of the Executive Committee of spirit. And this evidence has been increa- all the advantages of dealing out rum. I row for sin itself, and then there will sed and strengthened by his conduct in the The opposition and difficulties which he peculis r etreumstances of trial in which he had to encounter were such, that he somewas placed by his employment. In common concerns his deportment generally savored of the gospel. But in his business, as a sailor, he had an opportunity to exhibit the reality of grace in a very forcible manner. His constitutional temperament was naturally ardent, vehement, inflexible-and the Lord turned it into a right channel. He appeared to be a man of prayer. His

peared to pessess a spirit of hemility and self-abasemen beore God, as having been once a wretched ruined sinner, and as still so unclean that he sometimes hardly dare Dec. 1836, page 105, under the title of hope in mercy. "Oh, said he, I shall fail tacir business is conducted in a far more of heaven at last! Oh, how can such an profitable manner without spirits than with unclean, guility creature as I am, enter that pure and holy place?' And yet it distres- friend risked all, and committed all to God. salvation, a lowly follower of the fee sed his soul to hear of such a failure. "Oh! and then embarked in the cause of temper-I love my God, and I want to be where he ance and righteousness. Jehovah sastain. is!" And he always found relief and hope his dear servant, and brought him through in the atoning blood & righteousness of the triumphant. In all the business that has

2. He appeared to have an unusual sense of dependence on the Lord for success in tant, as God has achieved by the zeal, enhis daily employment. Whether at home terprize, firmness, example, and faith, of or abroad, and in all his voyaeges, exposed this one man. He has done what no other o the dangers of the sea, or trading on man in New-Haven country has done. And shore, he cherished an abiding sense of the now, after so much is accomplished, the value of the Lord's directions, Commit Lord has seen fit to remove him. His lathy way unto the Lord and he shall direct bours are brought to a close ; their fruits rethy steps. Trust in the Lord and he shall main. We have lost a valuable men. bring it to pass. Feeling that he was only as a child, helpless and ignorant, he must have God to take care of him and guide him in all his concerns. And the Lord iu a most gracious, and ready, and effectual way granted the desirss of his servent, so that the profane and ungodly around him were constrained to confess, " truly the Lord is with that man." Being a man naturally of a very adventurous spirit, and unmeasurable labours, there seemed to be a more particmation. Soon after that change, being ular occasion for God's carr and directions as a substitute for his deficiency in naturall prudence. And thus the Lord guided and sustained him.

3. Decision was another trait in his character. I now speak of it as belonging to his religious character. From the time of his conversion he manifested great tenderderness of conscience. He desired to know his duty in all cases-and when he had satisfied himself about that he was in-The first interview I had with him, after flexible. No man could change his purfellow-men with distilled poison, and even This decision, especially concerning his religion, was clear and strong. In all comand man. He was a plain sincere man. was an honest decided Christian, endeavouing to walk in the commandments ordinan. Come, then let me inqure what is the sorrow

4. He excelled as a practical temperance man. The temperance cause be embraced with all his soul. And this was in close connection with it for his conversion. It is well known that no vessel could sail from our harbours without the fashionable poison-And the poor oystermen of the Chesapeak were filled with this infernal fire, sent them even by the members of our churches. The whole oyster trade was drenched in this iniquity. No man cared for the bodies & souls of these poor men, who served them with oysters; and this awful fact existed, after we had become alarmed at the soul-destroying evil at home. James Farren was the first man to raise the temperance flag on the oyster ground, in the waters of the Chesapeak, and he nailed that flag to the will yet be well. morning of life, and the first period of ma- mast. Sink or swim -death or victory was ture age, in alienation from God, and was in danger of being carried into hell by those the circulated them—and read them to the consequences of which are unknown to lowers of the Lamb learn, the two fashionable and heaven-during sins profune swearing and excessive spirit drinking, which habit and danger were both ina pious mother. Praying mothers have bout owners masters foremastmen, so-

times desponded. He frequently opened his mind to me on the subject, and remarked " if the Lord will not help and sustain me, must sink." But as I was convinced that the hand of God and his honour were concerned in this business, I encouraged him to proceed, with the assurance, than in this cenflict the Lord would give him the victory. Le appeared to be a man of family was continually carried before the throne of grace. Other objects had a place in his henevolent supplications. I desire son was a ruinous practice, and they abandoned it. At home opposers yielded, and they were constrained to acknowledge that the world; and much wise beautiful in that trade. And now a revolution was in that trade. And now a revolution was a sunder, with his secret, with his secret, which he world; and much wise beautiful in that trade. And now a revolution was a sunder, with his secret, with his secret was a sunder, with his secret was a sunder, with his secret was often done the same thing for Gld in And what was the result ? He convinced

is no record of so distinguished a conflict of a moral nature, and a victory so important, as God has achieved by the zeal, enterprize, firmness, example, and faith, of this one man. He has done what no other man in New-Haven country has done. And now, after so much is accomplished, the Lord has seen fit to remove him. His labours are brought to a close; their fruits remain. We have lost a valuable man. The particular place he occupied will not in all respects; be soon filled again. Yet it becomes us to follow after those who, through faith and patience, inherit the promises. Wherefore, seeing that we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set be-

Yours, in the bonds of Christian friendship, STEPHEN DODD,

us run with patience the race that is set be-

bore us."

OLD HUMPERSY ON THE DAY'S SORROW. It often occurs that Old humphrey's first ejaculatory, prayer, on opening his eyes af-ter a night's slumber, is, "Prepare and strengthen me for this day's serrow!" Perhape it ought not to be so, and perhaps tenderness of your age we ought always to be more ready to thank life; for as soon, if God God for mercies received, than to supplicate for more; but the truth is the truth, and we are continually leaving undone what we ought to do, and doing what we ought not in the Lord. Be Penices for we

Do you know what it is, when you awake, to feel the heart burdened! to know that dissolved, and to be with Ch there is a something to contend with, even even in death, there is life. before you are sufficiently yourself to be servant, and even at midn aware of what it is? I dare say you do, for when death comoth and few people are altogether ignorant of it. But do you know what it is, after a few

moments' pause, for the full knowledge of of oil you will be the the the trouble to come over you, like the shad- and like him that had not the ow of a cloud on a sunshiny day? No doubt you do; and if so, there is but little danger riage. Resist, se I trust you do fmy being misuaderstood when I speak of ing you have the name of a C "the day's sorrow."

There are some subjects that more immediatrly concern God's people, and some that relate more particularly to the people of the world. The day's sorrow, however will apply equally to the friends and enemies of the Redeemer; for "whom the Lord loveth he chasteneth," "there is no peace unte the wicked."

Shall I beat about the bush, and talk of is your day's sorrow!

This latter course seems the best, and also the best adapted to my disposition.of the day?

Have you had a loss, or do you four that fort and his glory; you shall have one? Losses are trying bring me now and yo things. Have you met with an unexpected disappointment in money matters? Disappointments sometimes sadly perpier and only must help you."

Now, if your "day's sorrow" proceeds from all or any of these sources, you have quite enough to becloud your spirit: but if bitterness and asperity white you are one of God's people, take contage; for though perplexed, you shall not be destroyed. You may be weary and beavy laden, but comfort is at hand. Be industrious, be prudent, be strictly beneft, and be patient, keeping your mind at ease, for the time being, by casting your burdens on Him who has premised to must here, and all most hely religion. who has promised to sustain them, and all most holy religion, de which

But perhaps you have some sickness, some common Lord. even now thy Father comforteth, thee: I signately re-

It may be that you are sorrowing for sin, or mourning for the loss of the light of God's countenance; hanging down your head as the bulrush, and watering your couch with the intercessory prayer at

to de the terms of

fort enough for you in God's word. A sorrow for sin is unspeakably better the ungodly rejoicing in sin; therefore, if enduring that day's sorrow, again cheer unl. So sure as you cheer upl So sure as you approve cross of Christ, like Bunyan't public sure will the load fall from your back the burden from your beat. Washer day's sorrow has to do with your mind bedy, or your possessions, I would if I a turn your mourning into joy; but

Whatever may be the day's look for a moment on the book of you must receive consolation from reviving text, "Our light affer but for a momeat worketh for the exceeding and eternal weight of

Letter from Lady Jane Gree to her the night before the referred inherited his lands, so if you dill ply to this book, trying to direct after it, you shall be an bamble such riches, as neither the withdraw from you, neither this neither yet the moth corrupt. David, good sister, to understand the Lord God. Lies will be by death, may purchase stead ter your death enjoy the life was by Christ's death.

mear as you can follow the Master, Christ, and take on you your sind on his back, and all him and as touching my doubt do, good sister, that t shall be this corruption, and put on For I am assered that I shall a mortal life, find an immortal which I pray god to grant y his grace to live in his f name, I exhart you that you neither for hope of life, nor I for if you will deny his to your days. And if y

some great famile